children, six girls and a boy), and various household possessions, particularly firewood and kerosene. He also has to pay taxes on his house and his shop, as well as maintain two children in school. Finally, there is a variety of miscellaneous purchases, including gifts for his wife, an animal for *Parjoni Rwanda*, tobacco for cigarettes (his wife is an inveterate smoker), and benevolent collections. All things considered, Fatah-Allah's cash profit at the end of a typical year is not extensive, perhaps ten or twenty *dinars*, and this sum is never invested nor is it used to expand his business, but is hoarded in cash and removed from circulation.

In completing this discussion of merchants, craftsmen, and laborers in Rwandra, it is convenient to reserve until later persons, such as the soldiers, as well as a number of others whose employment is only casual or in the service of religion, for they have little real economic significance in the community. Of those here treated, some notes of their origins have been made, and their derivation from older families in the town, from the villages, or from without the district itself, as in the case of Shaikh Effendi and the merchant Fatah-Allah who moved in years past from Beiqawaiye. It is important to realize that all of these occupations, even those of the craftsmen, are so simple that almost any man can try his hand at them after the briefest of apprenticeships, and, indeed, the occupational histories of a large number in the town are extremely varied. There are no unions or guilds, and

nothing that resembles a formal apprenticeship, nor does there appear to be any pressure exerted against a man who cares to attempt this or that employment. Occupations, it is true, tend to remain within families, as has been seen more particularly in the case of the ulemma, but it is far from an exclusive rule. There is some hierarchy in trades, and an unclearly defined distinction between callings which are social and those which are not. A successful kelekhûl or meat-roaster might well become a merchant, but the merchant's son would rarely become a kelekhûl. There is also some exchange of persons between town and villages, those seeking their fortunes in Rowanduz and those, successful or unsuccessful, returning to the land, but migration from the town itself outside the district is very limited. This does not apply to the area as a whole, and large numbers of the Kurdish people of northern Iraq, both men and women, migrate from their villages to the cities. The Kurdish hammâl or porter in Baghdad, as well as the Kurdish prostitute, are well known. The permanent population of Rowanduz, however, with the core of older families from the days before the first World War, seems extremely stable.

It remains to notice those people who constitute the wealthier class of townspeople, and who, although some are merchants, need not engage in labour unless they so choose. A large number of people possess minor amounts of capital or smaller holdings, such as Turk-Ellah, but